

# The Boston Recorder.

MARTIN MOORE, EDITOR & PROPRIETOR.

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## Boston Recorder.

For the Boston Recorder.

### THE PERITIA AGAINST EPISCOPACY.—No. 1.

Our Puritan fathers did not allow Episcopacy to establish their worship among them. Two gentlemen that had come to Salem, one a lawyer, the other a merchant, both men of good estates and members of the council, consulted for the Episcopal mode of worship and set up in Salem a separate society. They were reproved by the governors as promoters of schism, at a time when the closest union was essential to the welfare of the colony. Their reply was that they would hold fast to the forms of the church as established by law. Upon which they were sent home to England, and the damage they had received in regard to their property in Salem was made good to them by the company in London (which has—Felt's Am.). There was no further attempt after this to introduce the Episcopal worship for more than half a century.

For this repudiation of Episcopacy the founders of Massachusetts have been severely censured as intolerant and persecuting. Let us look at the matter calmly in the light of history and reason, and see if the charge is well founded.

Is it not a self-evident truth that no religious community, owning the soil on which they live, is obliged to receive and tolerate that among them whose growth and prevalence are to overwhelm and destroy them?

What protestant ever objected to the cause pursued by the Sandwich Island government in sending back the Jesuit priests, who had come to send round them the chains of Popery? Or who would now condemn the Shakers if another sect should occupy a portion of their land, not barely to sit down and enjoy their own religion, but to use their power and influence to annihilate Shakerism; and that not by argument and persuasion, but by prisons and chains, floggings and stakes? Would not self-defence, the first law of nature, require them to send over all such intruders? This is a case precisely parallel with that of our fathers in relation to Episcopacy and other similar sects of their day. They had purchased the soil in the wilderness, both of the crown of England, to which they had paid two thousand pounds, for charters, privileges, and of the natives here to whom they had made ample remuneration. The Episcopalian of that day, under archbishop Laud, were an ignorant, persecuting sect, as much so as ever the Catholics were under the most cruel and blood-thirsty of their popes. Our fathers knew by bitter experience what such Episcopacy was. They had come away from their native land, their homes and friends, to this prying wilderness to get rid of such intolerance and envy freedom of conscience. Should they then allow it to follow them and share them? They therefore re-shipped them and sent them home to their parent land, where alone they belonged. With respect to these members of the Church of England, then, it cannot be said with the least semblance of truth that our fathers were persecutors, or acted in the least contrary to their own principles. So far from it, their principles, the true principles of liberty, demanded of them the very course they pursued.

But how was it, the reader may ask, with respect to their treatment of the Quakers and the Baptists? The facts concerning these will be considered in another communication.

R. C.

### LETTERS FROM THE OLD COLONY.—No. 7.

To the Editors of the Boston Recorder:

MARSHFIELD, March 1849.

MY DEAR SIRS.—“History,” some writer has justly remarked, “is philosophy teaching by example.” As a source of instruction it is both pleasing and useful. For it at once transports us to the most distant parts of the earth; carries us back to the remotest periods of antiquity; helps us to converse with the mighty host of other times and other places; affords us a school for the study of politics where it treats of civil governments, and for the acquisition of religious knowledge when it is confined to the welfare of the church; and in all these ways enables us to add to the results of our own experience the immense treasures of wisdom acquired by the experience of others.

The desire of any individual, however, to become acquainted with the events of former times depends in a great measure upon the character of his mind and the nature of the subjects to which his attention has been directed. One man is fond of civil history, because it relates to the secular affairs of life. Another prefers ecclesiastical, because it is nearly confined to the progress of the church. To the man of the world this source of knowledge is more interesting than the church. And yet this would have been the natural effect of suffering Episcopacy to gain a foothold among them. Shiploads of that faith would in all probability, have come over, and a bishop of Laud's stamp them! and the task of over-powering the Puritans would have been an easy one, clothed as Episcopacy was with civil power, and exercised as it then was by a despotic prince. “Laud,” says Hutchinson, “kept a garrison over New England.” He had a party among the Puritans, one Berdett of Patesgate, with whom he kept up a secret correspondence. In one of his letters to Berdett he assures him that they should take time for the redress of the disorders of which he had informed him. Some years after, under the administration of Sir E. Andros, was possessed a good portion of Laud's spirit, our fathers were prevented from keeping a day of Thanksgiving for his Majesty's gracious declaration for liberty of conscience. And told them they would meet at their peril, and that he should send soldiers to guard their meeting-houses.

No other reason could be assigned for this than that Congregationalists had not the power of opposing such days, it being vested solely in the head of Episcopacy. The people were also measured that their meeting-houses should be taken from them, and that public worship in the Congregational way should not be tolerated.

These facts are sufficient to show that the Puritans were right in their views of Episcopacy as dangerous to civil and religious freedom. Their very regard for liberty and conscience, therefore, constrained them to shut out Episcopacy as far as possible. And to their determined resolution and fidelity in so doing, are we, no doubt, indebted for our civil and religious privileges.

Their posterity, numerous and powerful, should be able, without hazard or inconvenience, to tolerate Episcopacy, when stripped of all its persecuting power, is quite another matter.

Hail to his work on the “Puritans and their principles,” with reference to this explosion of Episcopacy, page 225. “This was among the adherents of the Church of England with the Church of England's own measures. Whatever extension may be pleaded from the exigencies and novelties of the colony, from the law of necessity, last their effort in behalf of the Church of England, and these claims of the obligations of

the colonists to observe its forms, should end in the subversion of the colonial liberty to worship God according to their conscience, (for such was the scope of these new claims, if not the design of the claimants); whatever may be said in palliation from their not having had time fully to free their minds from the prejudices they had been taught in their native land; it must be confessed that in this proceeding, as in some others of a later date, the Puritan colonists acted inconsistently with their principles.” But what principle did they violate in refusing to receive Episcopacy? Not any of toleration, as the writer admits, when he says, “It was not so much a question of toleration, as of the maintenance or defeat of the very design of their emigration; they were assured that the malcontents could succeed in their designs, they themselves would not much longer be allowed their freedom in the worship of God.”

What principle of civil or religious freedom, then, did they violate in banishing that which if suffered to remain would be sure to destroy liberty itself? If our fathers had remained in England, and Providence had opened the way for them to throw off the Episcopal yoke, by banishing Laud, and his band of persecutors, and every avowed enemy of civil and religious liberty, would this have been persecution, or any violation of their principles? If so then every community which has thrown off the yoke of dominion has been a persecuting community. If the removing out of the way whatever would hinder or destroy freedom is contrary to freedom, then there can be no such thing as liberty in the world; and we must adopt the absurd position that he alone is the constant friend of liberty, who quietly suffers the yoke of despotism to be placed upon his own and the necks of his children. How well is it for us, that our fathers did not act so gross an absurdity. They understood too well the principles of freedom to suppose they were bound to tolerate that which aimed at the overthrow of all liberty, civil and religious. So far from acting inconsistently with their principles, the course they took with Episcopacy was just the carrying out of their principles; for which their sons, instead of reproaching them, ought to be very grateful, and hold their memory in lasting veneration. If they had compelled these Episcopalian to dwell here and conform to the Congregational mode of worship; if they had cropt their ears, and slit their noses, and set them in the pillory, or cast them into judgment dungeons for non-conformity, it would clearly have been persecution. But they did not such thing. They just sent them safe, back to their country and their friends. They had left the old persecuting serpent in England, with the hope of never seeing him again. But on arriving on these shores they found to their surprise that they were to be their gods, till the hand of God should smite them and crush them? If they and their children were to be harassed and tormented by Laud's Episcopacy, they had better have submitted to it in England, and not at all be at the trouble of crossing a tempestuous sea, and living on this bleak, inhospitable shore upon clams and in log-huts.

They came here to plant and nurture the tree of liberty for the good of the world and the honor of the Redeemer; and should they then suffer others to plant by its side the Upas, whose poisonous exhalations would destroy not only this plant of liberty, but every vegetable and animal substance for miles around? And yet this would have been the natural effect of suffering Episcopacy to gain a foothold among them. Shiploads of that faith would in all probability have come over, and a bishop of Laud's stamp them! and the task of over-powering the Puritans would have been an easy one, clothed as Episcopacy was with civil power, and exercised as it then was by a despotic prince.

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R. C.

### THE FUGITIVE ISLANDS.

Journal of Rev. Walter Lawrence, General Superintendent of the Western Missionaries in Pagan.

October 4th. The heat is now 90 degrees in the shade, at seven o'clock in the evening; at noon it is higher, but no inconvenience is complained of by the mission families.

When I speak of being distressed, melted, and prostrated, they simply observe that they have a few hot days in the summer months, but that the present temperature is quite agreeable to them. Acclimation to the heat, probably, gives them a few days to adjust themselves to the climate.

They are still in the same state of ease, and, though hands and feet are sore, they are not yet recovered.

One said, “I am of Paul,” and another, “I am of Apollos.”

And yet for a while everything seemed to threaten a result like that which has rested, and, though hands and feet are sore, they are not yet recovered.

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## MEANS OF A REVIVAL.

We have lately published in our columns several articles upon revival from the pen of one who has had no inconsiderable experience in conducting those times of refreshing from the presence of the Lord. They were fitted to do good in the present state of the churches; and to enforce the thoughts that have been already suggested, we would point out the best means of promoting a revival.

It must be understood that in no case is a revival the work of man. When the work of the Lord is revived, it is God who does it; it is not done even in the instrumentality of preaching to them that believe. When the walls of Jerusalem were to be rebuilt, Nehemiah was the agent to do the work; and before he entered upon the materials, he took a full survey of the dominions. That destruction deeply affected him; he sat down, prayed, fasted and wept; confessed his own sin, and the sin of his fathers; he felt still important to have his own heart right in the outset.

The first thing to be done at this day, is distinctly to survey the desolations with which we are surrounded. The world is wholly intent on the things of time. It craves, who will share, any good? It rushes on to meet with a railroad speed; many there are, who go in the broad way that leads to destruction; their feet stand on slippery rocks, and fiery billows roll below. When Jesus beheld the city of Jerusalem, doomed to destruction, he wept over it; and will not the spirit of Jesus in his followers produce the same effect? It cannot look upon the blindness and stupidity of the world around, without deep emotion; it is said that Jesus in his state of humanity was never seen to smile.

"Did Christ ever smile?"  
And did he smile over us?  
Let friends of prevent great  
loss forth from every eye.

When this state of feeling has been produced, it will not be sent up to its own bosom; it will manifest itself by external acts; it will covenant anew with its God. We once knew a church brought to this state of feeling, which made a public confession of its sins, and covenanted anew with God, to live to his honor and glory. God came, and brought salvation. An individual who witnessed the scene reasoned thus: "If the members of the church feel it to be their duty to confess their sins and enter into covenant with their God, what will become of me, who have never entered into covenant with God at all?" He passed a sleepless night, and was the next day found in the inquiry meeting, full of distress and anguish. This was the consequence of a work that resulted in the conversion of fifty souls.

In another case, a pastor introduced a preamble and resolutions to a church prayer meeting, expressing sorrow for past sin and predicting future obedience. These were the subject of prayer and conversation at four different meetings in the course of a fortnight, and were then unanimously adopted. Within ten days from that time, there were fourteen cases of joyful conversions in that congregation.

If any church will bring all its tithe into the store-house, and prove the Lord of hosts, he will open the windows of heaven and pour out a blessing so that there shall not be room to receive it.

At this time, when in this city and vicinity, in several churches there are hopeful appearances of a revival and a few marked conversions, and other sermons, what shall the friends of Zion do? When they heard a sound of a going in the tops of the mulberry trees, then they shant beat their tents. They had slept long enough; now it is time for them to awake out of their sleep. Seeds are beginning to try for help, and will you call on your sons against their cry? The voices are already heard in the streets, behold, the braves come, go ye out to meet them. Arise, and trim your lamps; prepare ye the way of the Lord. Remove every hindrance in your own heart to the return of the Holy Spirit.

May the Lord's set time to favor Zion now come. Turn us again, oh Lord of hosts, and cause thy face to shine; and we shall be saved.

## THE CAMP.

The occasion of Rev. Mr. Noel is an event, that will make a marked era in the religious history of England. The friends of church and state must do something to meet the influence which has been well used. Nine thousand volumes have already been sold. This result is not made from without the walls of the citadel; but from within. This work is not the production of a Dissenter, but of a Churchman. It has produced trouble in the camp. Unless peace can be struck, to the church a bill of divorcement from the state; and this will be on the younger sons of the nobility will not know how to endure. The church cannot henceforth furnish them with incomes, so that they can devote their time to self-seeking and fast living. This era is already dressed, and a ready provided; a necessity is left of answering Mr. Noel's book. Through one of the public journals the following proposition is made—

*Prize essay in answer to Bishop Noel.—A correspondent of the Church and State Gazette says—* Having carefully perused the lengthened article, in your Gazette, of Dr. Thomas' "Essay on the Union of Church and State," I at once concluded in my own mind that this essay must be answered, and it occurred to me that it would be of the highest importance that the reply should be of the Doctor; and to this end, I wrote him, asking him to do so; but he could not get a subscription. He therefore commenced to raise a fund to form a series of prizes, from \$100, \$75, \$50, \$25, \$10, to a sum of \$1000, to be given to the most distinguished author of an essay on the same subject.

He says that this proposal will meet with a favorable reception. The friends of free institutions have nothing to fear from discussion; let the friends of the Establishment put forth their strong arm to go.

No theories, but great advantages over any other writer on the subject. While Dissenters have written on it, without, or even in opposition to the views of the Establishment, and when he writes, will strike the forces to its foundation. The day is coming when the church will be free from state influence. The journal in pay of the church are anxious, while the Nonconformist press is at ease."

## Instruction of Slaves.

The Methodists in South Carolina have an extended system of missions among the colored population between Cape Fear and Savannah River. They have missions, each embracing from 8 to 32 plantations. These missions are sustained at an expense of \$12,000 per annum. The professors

of religion number 6,700. The planters are generally friendly to these operations. It is now nearly a generation since this work began, and those who have been trained under it have acquired considerable knowledge of the doctrines and duties of Christianity. But what can we say of this instruction? It has been communicated orally; this is better than nothing; but the statutes of the State still prohibit under severe penalties teaching them to read. A slave cannot have many privileges; but he should be disengaged from his present state, and gain other freedom. But we repeat, that the gospel is preached to the slaves in any form; if they cannot have personal and political freedom, still they may have the liberty wherewith Christ makes free.

## Home and Foreign Missions.

Some persons think it very important that Home missions should be sustained in preference to Foreign, and all their benevolence flows into the treasury of the former; others are of the opinion that Foreign missions are the most important department of Christian benevolence, and this is the principal object of their charity. A missionary, who is now in a foreign field, tells us, "What are we to do?"

*Open fields can be cultivated much cheaper than others. Just as the young shoot is more easily bent than a sturdy tree, so is the society that breeds in the former more easily influenced than that which is wedged in by the customs of ages.*

*In view of this, there is not so much in the question of home and foreign fields, as in that of open and closed fields.*

*The true question is, does God tell us to do this or that? If we will be told enough to do this, we may do it; and if we are told to do that, we may do that.*

*These papers, together with multitudes of those who by the most careful economy and constant and strenuous exertions are able to obtain for themselves only a bare subsistence, are the combustible material, on which the popular reformer may work to effect the overthrow of the existing government.*

*In the thickly inhabited parts of Europe, crowds may be gathered at almost any hours to listen to any one who will address them. The vigilance of the police however, at the present time wholly prevents it; and an excitement once created will spread like wildfire over a nation.*

*The people, in their present depressed condition, at least the lower and mass of the middle class, feel unhappy, and can scarcely believe it would be so, or that the state of things would be bad, if there was not more fault in the administration of the government. And, suffering as they are, they suppose that almost any change must be for the better. Hence, nothing but the strong arm of despotic military power can prevent revolutions. And when the soldier is here, he will, I trust, have a decided advantage.*

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*We are greatly gratified in being able to announce, that the distribution of the Holy Scriptures has recently been most actively prosecuted in and around the large cities of the north of Italy. May the blessed Spirit of all grace, and the power of truth, which is the life and soul of the gospel, be with us, and make us wedded to the cause of our nation.*

*It is a great occasion; for although there was no display, no ostentation, no ostentatious convoking of the people, yet the number present was highly respectable, the seat which influenced them was most judiciously selected, and the service was performed in a heavenly manner.*

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# THE BOSTON RECORDER, FRIDAY, MARCH 16, 1849.

PRINCIPLES OF RHETORICAL FORMS, by D. D. Reddy & Co., published by Allen, H. Weld, Publisher & Co., have received more favor from Porter's Analysis. Fresh have induced the principal and enlarged editions been made, which corrects and designs of the

**Republ. For sale by Lincoln, 30 Washington**

published in 1820, nearly

work of learning, and re-

will be examined by the

Author. Boston.

**HOLYLY.**

of the Mass. Econ. Principal

and Secretary Boston.

on the religious life,

and to my own writing, I

are now on me bright

days in my right eye—

with many—

hunting in the light,

gathering over the head,

and many more around

the Patriarch in dead

and dead hearted pain

for we who would have

on the south, Amherst College, the

most of many others.

**HON. HENRY CLAY.**

now so long, as

Mr. Clay's great rep-

reputation, entitle his

consideration

in feeling and

action, perhaps the majority

say. The ardent and

very well have in this letter,

evidence of the other war-

tre anti-slavery principles.

of State, we know, a small

right spirit, to whom all

bold, truthful and energetic

freedom. But the con-

stitutes will be such Mr.

ours, or perhaps even worse;

say a large body of men,

now to see that it may

of the whole people, who

slavery as a perpetual insur-

ing to make any movement

prospective removal.

**Eag.**

**Orleans, Feb. 17, 1849.**

is my departure from home

of yourself and after

from a promise to make

my visit upon you upon

question, which I had

detained and considered

strictly during this year, in

preaching Convention con-

stitutes. Constitution. I was

in fact, soon, as swing

to the effects of an

one, I have delayed in the fol-

lowing, which I now propose to

which I still remain, in

actual or indefinite contem-

plish shall be made in the new

gradual and ultimate exten-

tion.

Observations will suffice my

whole of your bearings, and in

am aware that there are re-

so before that slavery is a

concrete concept to stand in

any way of liberty. Hisp-

an, among these expe-

riences an elaborate refuta-

tion, than that, if slavery

alleged besides, the princi-

pal race should be reduced

another portion of the same

parts of slavery could not be

in Africa, where they may

experience for their color as

in India, in reducing

order to secure the bene-

fit of man.

It would be good that

which had made greater ad-

know ledge and wisdom

that would have a right to reduce

of bondage. Nay, further, if

it is a right to be free, and to

be applicable to what is to prevent its being?

And then the wisest man

have a right to make slaves

of us, or to

make us slaves of them

which they can do to us.

17. World is practicable, especially to trans-

fer, after entering the whole

of our slaves, and in

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